

Severall Letters and Passages between
his Excellency the Lord Generall
CROMWELL, and *William*
Dundas Governour of *Edin-*
burgh Castle,

And the Ministers therein,

Since his Excellencies Entrance into
Edinburgh.

Whereunto are annexed some Qu-
eries, that were then sent to the said
Governour and Ministers.



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Gate. Septem. 27. 1650.

For the Honourable the Governour of the Castle of Edinburgh.

SIR, Received Command from my Lord Generall, to desire you, to let the Ministers of *Edinburgh*, now in the Castle with you, know, that they have free libertie granted them, if they please to take the pains, to preach in their severall Churches; and that my Lord hath given speciall Command both to Officers and Souldiers, that they shall not in the least be molested.

Edinburgh Septem. 9. 1650.

Sir, I am your most humble servant

Edw: Whalley.

From the Governour of Edinburgh Castle to Colonel Whalley, with my Lord Generalls answer.

SIR, I have communicated the desire of your Letter to such of the Ministers of *Edinburgh* as are with me, who have desired me to return this for answer, 'thathough they are ready to be spent in their Masters service, and to refuse no offering so they may fulfill their Ministry with joy; yet perceiving the persecution to be personall, by the practice of your Party upon the Ministers of Christ in *England* and *Ireland*, and in the Kingdom of *Scotland*, since your unjust invasion thereof: And finding nothing exprest in yours wther upon to build any security for their Persons while they are there, and for their returne hither, they are resolved to reserve themselves for better times, and to wait upon Him, who hath hidden his face for a while from the Sonnes of *Jacob*. This is all I have to say, but that I am,

Sir,

Your most humble servant

9. Septem. 1650.

W: Dundas.

For the Honourable the Governour of the Castle of Edinburgh.

SIR, the kindnesse offered to the Ministers with you, was done with ingenuitie, thinking it might have met with the like; but I am satisfied to tell those with you, That if their Masters service (as they call it) were chiefly in their eye, imagination of suffering would not have caused such a return. much lesse the practice by our Party (as they are pleased to say) upon the Ministers of Christ in *England*, have been an argument of Personall persecution. The Ministers in *England* are supported, and have liberty to preach the Gospel, though not to rail, nor under pretence thereof to overtop the Civill Power, or debate it as they please. No man hath been troubled in *England* or *Ireland* for preaching the Gospel, nor has any Minister been molested in *Scotland* since the comming of the Army hither: the speaking the Truth becomes the Ministers of

Christ,

Christ, when Ministers pretend to a glorious Reformation, and lay the foundation thereof in getting to themselves worldly Power, and can make worldly mixtures to accomplish the same, such as their late agreement with their King, and hopes by him to carry on their Design, may know, that the Sion promised and hoped for, will not be built with such untempered Morter. As for the unjust Invasion they mention, time was when an Army of *Scotland* came into *England*, not called by the Supream Authoritie. We have said in our Papers with what hearts, and upon what account we came, and the Lord hath heard us, though you would not, upon as solemn an Appeal as any experience can parallel. And although they seem to comfort themselves with being the Ionnas of *Jacob*, from whom (they say) God hath hid his face for a time, yet its no wonder when the Lord hath lifted up his hand so eminently against a Family, as he hath done, so often against this, and men will not see his hand: If the Lord hide his face from such, putting them to shame, both for it, and their hardness at his People, as it is this day. When they purely trust to the Sword of the Spirit, which is the Word of God, which is powerfull to bring down strong Halls, and every imagination that exalts it self, which alone is able to square and fit the stones for the new *Jerusalem*: then, and not before, and by that means, and no other, shall *Jerusalem* (which is to be the praise of the whole earth) the City of the Lord be built, the Sion of the Holy one of *Israel*. I have nothing to say to you but that I am, Sir, Your humble servant

Septembris 690 *Lord Cromwell*

A Letter from the Governour of *Edinburgh Castle*, for the Right Honourable the Lord Cromwell, Commander in chief of the English Army.

MY Lord, yours I have communicated to those with me whom it concerned, who desire me so return this answer. That their ingenuity in prosecuting the ends of the Covenant, according to their vocation and place, and adhering to their first Principles, is well known; and one of their greatest regrets is; that they have not been met with the like; when Ministers of the Gospel have been imprisoned, deprived of their Benefices, sequestrate, forced to flee from their dwellings, and bitterly threatened for their faithfull declaring the Will of God against the godlesse, and wicked proceedings of men, that it can not be accounted an imaginary fear of suffering in such, as are resolved to follow the like freedom and faithfullnesse, in discharge of their Masters Message: That it favours not of ingenuitie to promise liberties of preaching the Gospel, and to limit the Preachers thereof, that they must not speak against the tyrannies and enormities of Civill Powers, since their Commission carryeth them to speak the Word of the Lord unto, and to reprove the sinnes of Persons of all ranks, from the highest to the lowest: That to impose the name of railing upon such

faithfull freedom, was the old practice of Malignants against the Ministers of the Gospel, who laid open to people the wickednesse of their wayes, that they should not be inflamed thereby: That their consciences bear them record, and all their hearers do know, that they meddle not with Civill affairs further then to hold forth the rule of Gods Word, by which the straightnes and crookednes of mens actions are made evident. But they are sorry that they have just cause to regret, that men of meer Civill place and employment, should usurpe the Calling and Employment of the Ministry, to the scandall of the Reformed Kirke, and particularly in *Scotland*, contrary to the Government and Discipline therein established; to the maintenance whereof you are bound by the Solemn League and Covenant. Thus farre they have thought fit to vindicate the return to the offer in Col. *Whalleys* latter Letter. The other part of yours which concerns the Publike as well as them, they conceive that all hath been answered sufficiently in the Publike Papers of the State and Kirk: onely to that of the successe upon your sollemne Appeal, they say again what was said to it before, That they have not so learned Christ, as to hang the equity of their Cause upon events, but desire to have their hearts established in the love of the Truth in all the tribulations that befall them. I onely do adde that I am

My Lord,

Your most humble servants

9. Septem. 1650.

W. Dundas.

For the Government of Edinburgh Castle.

Sir; Because I am at reasonable good leasure, I cannot let such a grosse mistake and insequentall reasonings passe, without some notice taken of them. And first their Ingenuity in relation to the Covenant, for which they commend themselves. doth no more justify their want of Ingenuitie in answer to Col. *Whalys* Christian offer, concerning which my letter charged them with guiltinesse, deficiency, then their bearing witness to themselves of their adhering to their first Principles & Ingenuity in prosecuting the ends of the Covenant, justifies them so to have done, meerly because they say so. They must give more leave henceforwards, for Christ will have it so, will they nill they, and they must have patience to have the truth of their doctrines and sayings tried by the same touchstone of the word of God: and if there be a liberty and duty of tryall, there is a liberty of judgment also, for them that may and ought to try, which if so, they must give others leave to say and think, that they can appeale to equal judges, who have been the truest fulfillers of the most reall and equitable ends of the Covenant; but if these Gentlemen which do assume so themselves to be the infallible expositors of the Covenant, as they do too much to their Auditories of the Scriptures, counting a different sense and judgment from theirs, breach of Covenant & Heresie, no marvel they judge of others so authoritatively and severely: but we have not so learned Christ. We look at Ministers as helpers

of, not Lords over the faith of Gods people. I appeal to their consciences, whether any trying their doctrines and dissenting, shall not incur the censure of Sectary, and what is this but to deny Christians their liberty, and assume the infallible Chair? What doth he, whom we would not be likened unto, do more then this? In the second place it is affirmed that the Ministers of the Gospel have been imprisoned, deprived of their Benefices, sequestred, forced to flee from their dwellings, and bitterly threatened for their faithfull declaring the will of God, &c. And that they have been limited that they might not speak against the sins & enormities of the Civill powers, that to impose the name of rayling upon such faithfull freedom, was the old practice of malignants against the Preachers of the Gospel, &c.

If the Civill authority, or that part of it, which continued faithfull to their trust, true to the ends of the Covenant, did in answer to their consciences turne out a Tyrant in a way which the Christians in after times will mention with honour, and all Tyrants in the world look at with feare, and many thousands of Saints in *England* rejoyce, to think of it, and have received from the hand of God a liberty from the fear of like usurpations, and have cast off him, who trod in his Fathers steps, doing mischief as farre as he was able, whom you have received like fire into your bosome, of which God will I trust in time make you sensible; if Ministers rayling at the Civill Power, calling them murderers, and the like, for doing this, have been dealt with as you mention; will this be found a personall persecution? or is sin so because they say so? They that acted this great business, have given a reason of their faith in this action, & some here are further ready to do it against all gainlayers. But it will be found that these reprovers do not only make themselves the Judges and Determiners of sin, that so they may approve; but they also took liberty to stir up the people to blood and armes, and would have brought a Warre upon *England*, as hath been upon *Scotland*; had not God prevented it; and if such severity as hath been expressed towards them be worthy the name of personall persecution, let all uninterested men judge, whether the calling of this practice, rayling, be to be paralleld with the Malignants imputation upon the Ministers, for speaking against the Popish Innovations in the Prelates times, and the Tyrannicall & wicked practice then on foot, let your own consciences minde you. The Roman Emperours in Christs and his Apostles times were usurpers and intruders upon the Jewish State; yet what foot-step have ye either of our blessed Saviours so much as willingness to the dividing of an inheritance, or their meddling in that kind; This was not practised by the Church since our Saviours time, till Antichrist assuming the infallible Chair, and all that he called the Church to be under him, practised this authoritatively over civill Governours.

The way to fullfill your Ministerie with joy, is to preach the Gospel, which I

with some who take pleasure in reprobes at adventure, do not forget too much to doe. 3. You say you have just cause to regret, that men of civil employments should usurpe the calling and imployment of the Ministrie, to the scandal of the reformed Kirk, &c.

Are you troubled that Christ is preached? Is preaching so inclusive in your function? Doth it scandalize the reformed Kirk, and Scotland in particular? Is it against the Covenant? Away with the Covenant if this be so; I thought the Covenant and these could have been willing that any should speak good of the name of Christ; if not it is no Covenant of Gods approving, nor the Kirk you mention, in so much the Spouse of Christ. Where do you find in the Scripture a ground to warrant such an assertion. That preaching is included in your function, though an approbation from men hath order in it, and may do well, yet he that hath not a better warrant then that, hath none at all. I hope he that ascended up on high may give his gifts to whom he please, and if those gifts be the Seale of mission be not envious though *Will* and *Moses* prophetic, you know who bids us to covet earnestly the best gifts; but chiefly that we may prophesie, which the Apostle explains there to be a speaking to instruction, and edification and comfort, which the instructed, edified, and comforted, can best tell the Energie and effect of; if such evidence be, I say againe it beed you enee not for your own sake, lest you be guilty of a greater fault, then *Amos* reproved in *Amos*, for envying for his sake. And do you perse through the mistake of the Scriptures; approbation is an act of conveniency in respect of order, not of necessity to give faculty to preach the Gospel. Your pretended fear least error should step in, is like the man that would keep all the wine out of the Countrey, lest men should be drunk, it will be found as unjust and unwise jealousie, to deny a man the liberty he hath by nature upon a supposition he may abuse it, when he doth abuse it judges with a man speak foolishly, ye suffer him gladly because ye are wise, if erroneously, the truth more appears, by your conviction, stop such a mans mouth with sound words that can not be gainaid; if blasphemously, or to the disturbance of the publique Peace, let the Church moderate punish them; if truly, rejoyce in them, and if you will call our speaking together since we came into Scotland, to provoke one another to love and to good works, to fill in our word Jesus Christ, and repentance from dead works, to charity and love towards you, to pray and mourn for you, and for the bluer returns to, and incredulity of our professions of love to you of the truth, of which we have made our solemn and humble Appeals to the Lord our God, which he hath heard, and then witness to, if these things be scandalous to the Kirk, and against the Covenant, because done by men of civil callings, we rejoyce in them, notwithstanding what you say.

For a Conclusion in answer to the witness of God upon our solemn Appeal,

you say, you have not so learned Christ to hang the equity of your Cause upon events; We could wish blindness hath not been upon your eyes to all those marvellous dispensations which God hath wrought lately in England. But did not you solemnly Appeal and Pray? did not we do so too? and ought not you and we to think with fear and trembling, of the Hand of the great God in these mighty and strange appearances of his? But can I rightly call it an Event? Were not both yours and our expectations renewed from time to time, whilst we waited upon God, to see which way he would manifest himself upon our Appeals? And shall we after all these our Prayers, Fasting, Tears, expectations, and solemn Appeals, call these bare Events? The Lord pities you, surely we fear, because it hath been a mercifull and gracious deliverance to us: I beseech you in the Bowels of Christ, search after the minde of the Lord in it towards you, and we shall help you by our prayers, that you may finde it out: for yet (if we know our hearts at all) our Bowels do in Christ Jesus earn after the godly in Scotland. We know there are stumbling blocks which hinder you: The Personal prejudices you have taken up against us and our wayes, wherein we cannot but think some occasion has been given, and for which we mourn; the apprehension you have, that we have hindered the glorious Reformation, you think you were upon: I am perswaded these and such like binde you up, from an understanding, and yeelding to the minde of God, in this great day of his Power and Vindication; and (if I be rightly informed) the late blow you received, is attributed to prophane Councils, and Conduct, and mixtures in your Armie, and such like. The naturall Infant will not hide out the cause; look up to the Lord that he may tell it you, which that he would do, shall be the fervent prayers of

Edinburgh, 12. September 1640.

Your loving friend and Servant

O. CROMWELL

For the Governour of Edinburgh Castle, the first of October 1640.

These Queries are sent not to reprove you, but in the love of Christ laying it before you: we being perswaded in the Lord, that there is a Truth in them, which we earnestly desire may not be laid aside unsought after, by any prejudice either against the things themselves, or the unwrittenness or weaknesse of the person that offers them. If you turn at the Lords reproofs, he will power his Spirit upon you: and you shall understand his words, and they will guide you to a blessed Reformation indeed, even to one according to the Word, and such as the People of God must see; wherein you will finde us and all Saints ready to rejoyce, and serve you to the utmost in all places and Callings.

1. whether the Lords Controversie be not both against the Ministers in Scotland and England, for wresting, straining, and improving the Covenant against the Godly and Saints in England, of the same Faith with them in every Fundamentall, even to bitter persecution, and so making that which in the main intension was Spirituall, to serve politicks

carnall ends, even in that part especially which was Spirituall, and did look to the glory of God, and the comfort of his people.

2. Whether the Lords Controversie may not be for your and the Ministers in England fullness, and darkning and not beholding the glory of Gods wonderfull dispensations in this Series of his Providences in England, Ireland and Scotland, both now and formerly, through evill Instruments, and because the things did not work forth your Platforme, and the great God did not come down to your minde, and thoughts.

3. Whether you carrying on a Reformation, so much by you spoken of, have not probably been subject to some mist that in your own judgments about some parts of the same, lying so much stress thereupon, as hath been a temptation to you, even to break the law of Love towards your Brethren, and those Christ hath regenerated, even to the reviling and persecuting of them, or to stir up wicked men to do the same, for your Formes sake, or but some parts of it.

4. Whether if your Reformation be so perfect and spirituall, be indeed the Kingdom of the Lord Jesus, it will need such carnall policies, such fleshy mixtures, such unpure dealings, as to pretend to cry down all Malignants, and yet receive and set up the Head of them, and so act for the Kingdom of Christ in his Name, and upon advantage thereof, and to publish so false a Paper, so full of specious pretences to piety, as the fruits and effect of his repentance, to deceive the minde of all the godly in England, Ireland, and Scotland; you in your own consciences knowing with what regret he did it, and with what importunities and threats he was brought to do it, and how much to this very day he is against it: and whether this be not a high provocation of the Lord in so grossly dissembling with him and his People.

Of the right Honourable the Commander in Chief of the English Army.

My Lord, Your Papers I have communicated to these with me whom they concerned, who have desired me to return this answer. The Contents of these Papers do concern the publick differences betwixt you and those of the three Kingdoms, who have faithfully adhered to the Solemn League and Covenant, and are avowed by the oath of God from accession to the guiltiness of clear and evident breaches of Covenant, and have been so often and fully answered in the publick Papers of this Kirk and Kingdom, in the resolutions of the Assembly of Divines in England, and in the published Writings of the soundest Divines there; yes and of all the reformed Kirks. That they conceive it needlesse (though a matter of no great difficulty) to give a particular answer, especially since the late Generall Assembly have authorized their Commissioners to take into consideration matters of publick concernment to this Kirk, unto whom if you please you may hereafter direct Papers of that kind. In the mean time they rest fully persuaded in their minds, that the event of a battle (though ordered by a just and wise providence) is an infallible proof of the equity or iniquity of a Cause, seeing there is one event to the righteous and to the wicked, to him that sweareth and to him that seareth an oath, as it is clear in the cause of Israel against Benjamin, about the men of Gibeah. I am

My Lord,

Your most humble servant,

W. Dundas.

12. Septem. 1650.

Finis.

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